"WERE ONCE THESE MAXIMS FIX'D, -THAT GOD'S OUR FRIEND, VIRTUE OUR GOOD, AND HAPPINESS OUR END, HOW SOON MUST REASON O'ER THE WORLD PREVAIL, AND ERROR, FRAUD AND SUPERSTITION FAIL. M

GARDINER, MAINE, FRIDAY, AUGUST 19, 1821.

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WILLIAM A. DREW,-Editor.

EXPOSITORY.

[From the Universalist Expositor.] EVANGELICAL CONVERSION. Under this short title, we mean to comcalled the new birth, regeneration, or tances numerous and complicate. But to ractical as well as of experimental relig- definitions. on, there is a fact, we think, which imperiously calls for an inquiry into its real haracter: we mean, the fact that it is idely misapprehended by the larger part christians in our country. Conversion, if we mistake not, is com-

only represented as an operation on the and mysterious and indescribable, out the regular course of nature, and unated, by way of disparagement, historicor speculative faith, not evangelical .king of vice, nor the correcting of our embracing of another. oral feelings; it is not the acquiring of ous sentiments in any natural way, nor conforming of our tastes, passions and onduct, to the examples and precepts of hrist, by means of our endeavors and e ordinary blessing of God. All this is ignatized as self-righteousness, dead orality, mere human virtue; but genuine nversion is distinguished, it is supposed, a far more sacred principle of action: supernatural agency working immediateon the heart.

It has also been thought, that while unrgoing this mysterious and miraculous ration, one must pass through an exaordinary experience of melancholy, sight of God. So much is regarded at divine justice demands his everlasting amnation; and that he should be seized th apprehensions of being actually congued to that horrible doom. If he is ight to imagine that there is no possimercy for him, it is pronounced a faorable symptom; if he fancies that the ottomless pit is about to open at his feet, he damned, the work is thought to be ery powerful, and in rapid progress .hen he has at length sunk to the lowest ebth of despondency, Christ usually puts orth his power, it is supposed, and conens him so instantaneously, as well as so erceptibly, that he can fix on the very our of his change. He suddenly feels a aith, hope, joy and love, of a kind to him subsequently to Christ's ascension. ntirely new, with which there has been thing homogeneal in all his past life. We have thus attempted a sketch of

hat is now called conversion. The hades and coloring of the scene may ineed vary considerably in different parts the country, being sometimes deeper nd sometimes lighter, than they are here whibited. But the general features are tament. till the same; and they are of so remarkble a character, as to be easily enough cognized, under all their changes of mplexion. Now, it is apparent from the ature of the case, that there can be no ery great difficulty in ascertaining wheththe conversion taught in the New Tesind; or whether, on the contrary, it was

course suggested by the following consid- were the principal.

comes a genuine Christian, whether it and faith of such as were converted by the labors of our Saviour and his inspired any other name. An extensive subject! followers. Here we find the addresses, somewhat difficult of exposition; both public and private, incidental and ince it is involved in a mass of circum- formal, by which the change in question was produced. Here we find, in several s, nothing in the circle of divinity ap- cases, the process marked out at full ears more to need a careful and thor- length. We see it just as it occurred, agh investigation. Besides its intrinsic without the trouble of studying it through mportance, as lying at the very root of the more indistinct medium of abstract

2. If these conversions were the same with the modern, such narratives must of course betray the distinguishing and well known characteristics. In that case, we converts felt, during the process, a new and peculiar distress of mind; and that it arose from a sense of their corruptness by nature, and of their exposure to everlastke every other mental exercise in the ing torment. We shall find some traces hole range of human experience. It is of their vain endeavors to reconsile themaid to be a change, not merely of our selves to their offended God; and of their iews, purposes, or dispositions, such as giving themselves up at length, in dispair, akes place in all other cases, but of our to the immediate and supernatural interery nature. Even the faith which it re- ference of the Almighty. In the several uires, is thought to be essentially differ- notices of the means and methods by nt from ordinary belief; so that a mere which their faith was produced, we shall priction, how deep soever it be, that see that it did not stop at mere belief, how esus Christ is the Son of God, and his strong soever; but that it went on to someance will appear as pointedly distinguishhat repentance, too, which forms part of ed, as it is in modern experience, both from e process in question, is represented as reformation of the natural kind, and from qually peculiar: It is not merely the for- the renunciation of one religion and the

> 3. But if, on the contrary, those conversions consisted only in a persuasion of the truth of Christianity, and in a resolution to conform to its precepts, the several accounts will thus exhibit them, without any of the distinguishing characteristics of the other process.

In one word, it is manifest that whatsoeve: these original narratives show conversion to have been, such it actually was, as matter of fact. It did, in reality, consist of the particulars which we shall find here stated; and it was effected in the manner here described. All the incidental allusions to the operation, scattered through various parts of the Scriptures, ought, in ar, and even despair. He must feel justice, to be understood agreeably with his nature renders him loathsome in this authoritative standard, just as phraseology, in every other subject, should be indispensable. And it is deemed at interpreted according to the facts to which more than that which is appointed you .ast desirable, that he should discover it belongs, where these are known. We propose, therefore, to lay our present subect before the reader, by means of the history of conversions, as it stands in the New Testament; taking into view, as we proceed, the circumstances, the events, and the preaching or addresses, which cooperated to the result. In order to afford occasional relief, in a long article, we will by John the Baptist. Of the Pharisees nd that he can almost hear the wailings divide the continuous narrative into three and Sadducees, it must be remembered, of the gospel, there are

First: The ministry of John the Baptist, before the public appearance of Christ;

Second: The personal ministry of Christ;

Third: The ministry of the apostles

These three periods, let it be observed, cover the whole ground, and embrace the entire subject, so far as it regards the matter of historical fact. Having exhibited this, we may afterwards adduce some relative observations from the Epistles, and explain certain forms of expression, which occur in that part of the New Tes-

1. Scriptural accounts of the Repentance occasioned by John the Baptist's Ministry, before Christ began to preach.

When John made his public appearance, there was, it is well known, an old and deeply venerated system of religion established throughout all Judea, founded partament was of this peculiar and striking ly on the law of Moses, and partly on the traditions of the elders. It was in the imply a change of belief, feelings and full tide of successful operation. Each onduct, such as we often experience in city, each village, was furnished with its ther affairs. We say, this question can synagogue, where the solemnities of wordetermined with the highest degree of ship were regularly attended, and where oral certainty, by a serious application the old Testament was read and expoundo the Scriptures; for so largely do they ed 'every sabbath day,' under the super-teat on the subject, under so many vari-intendence of the doctors of the law, and of heaven is at hand.' The dispensation, bus aspects do they introduce it, that it is of other persons appointed and trained to ssible they should have left it in such the service. To these officers of religion, new system of religion, pure and perfect, usion that we cannot distinguish which ion, the greatest respect was apparently two so different operations they refer paid, and their instructions were generally If to either, we cannot mistake witha most person.

A general reformation was, of things than these. John i. 43-50. On which the Jews had wholly mistaken, and the rupt. A general reformation was, of things than these. of many dark texts relating to it, which a favor of either side, just as the interfue, if those texts be taken independently the powerful alembic of hypercriticism. — We must not forget, howerful alembic of hypercriticism. — We must not forget, howerful alembic of hypercriticism. — We must not forget, howerful alembic of hypercriticism. — two general classes, the professedly religious, and the sinners, so called; and that it is and Luke iii.

*Dr. Lightfoot, (Harmony of the Evangelists, Sect. ix. on Matt. iii. 7.) Hammond, (Paraphrase and Annot. on the New Test. in eodem loco.) B. p. P. Carge, In the four evangelists, in loco.) Dr. Commentary on the four evangelists, in loco.) Dr. Commentary on the four evangelists, in loco.) Dr. Campbell, (Four Gospels, Translation, and notes to be introduction, and notes to be introduction, and once the four evangelists, in loco.) Dr. Campbell, (Four Gospels, Translation, and notes to be seen dants of Abraham, filled their hearts with spiritual pride, and led them to suppose that they were exclusively the favorable powerful alembic of hypercriticism. — We must not forget, howeren they were exclusively the favorable powerful alembic of hypercriticism. — two general classes, the professedly religious, and the sinners, so called; and that it limits and Luke iii.

*Dr. Lightfoot, (Harmony of the Evangelists, Sect. ix. on Matt. iii. 7.) Hammond, (Paraphrase and Annot. on the New Test. in loco.) B. p. P. Carge, Commentary on the four evangelists, in loco.) Dr. Commentary on the four evangelists, in loco.) Dr. Commentary on the four evangelists, in loco.) Dr. Compbell, (Four Gospels, Translation, and notes to foed the worth to ment on the four evangelists, in loco.) Dr. Commentary on the a most perverse ingenuity. We may joined were altogether defective, often course, necessary, both in the established

as well as difficulty there encountered: a of whom the Pharisees and the Sadducees ed mass of the community, in order to posed, by the mere authority of Philip's

It was in such a state of society, that just as a thorough reform of our laws, in
The four Gospels and the book of the forerunner of Christ began his public stitutions and of all our political feelings, Acts abound in simple historical accounts ministry. Amid the wilderness of Judea, manners and habits, would be required by of conversions. At the same time that and throughout the country around Jordan, a complete revolution of our civil governthese books are, professedly, memoirs of he declared himself the herald, spoken of ment. Having enjoined this preparation, the public ministry of Christ and his apos- in ancient prophecy, who was to 'prepare he proceeded to warn the people of those orise repentance, faith, and, in general tles, they are also narratives, more or less the way of the Lord, and make his paths judgments on the unreformed, that were found a welcome acceptance with Christ.

Announcing the near approach to be executed under the approaching adments on the unreformed, that were found a welcome acceptance with Christ.

And his conversion, though accomplished to be executed under the approaching adments on the unreformed to be executed under the approaching adments on the unreformed to be executed under the approaching adments on the unreformed to be executed under the approaching adments on the unreformed to be executed under the approaching adments on the unreformed to be executed under the approaching adments on the unreformed to be executed under the approaching adments on the unreformed to be executed under the approaching adments on the unreformed to be executed under the approaching adments on the unreformed to be executed under the approaching adments on the unreformed to be executed under the approaching adments on the unreformed to be executed under the approaching adments on the unreformed to be executed under the approaching adments on the unreformed to be executed under the approaching adments on the unreformed to be executed under the approaching adments on the unreformed to be executed under the approaching adments on the unreformed to be executed under the approaching adments on the unreformed to be executed under the approaching adments on the unreformed to be executed under the approach to the approach to be executed under the approach to the approach to be executed of their long expected Messiah, he called ministration of the mighier than he : Jerusalem and all Judea, and the region round about Jordan, and were baptized of And such a result, it is well known, actuhim in Jordan, confession their sins.'-These were probably the common people, who were not distinguished professors of the popular religion: a class which is generally the first to seek the preachers of a new doctrine. But so great did the pub- what were the considerations on which it lic excitement become, that even the Pharisees and Sadducees went forth, at the Baptist. length, to hear him. And 'when he saw shall generally find, for instance, that the many of the Pharisees and Sadducees personal Ministry of Christ. come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come?' that conversion, we shall select those which is, from the terrible judgment about to fall on your land; as, we think, most of the approved commentators,* of every creed, apply this expression. Bring forth, therefore, fruits meet for repentance; and think not to say within yourselves, We have Abraham to our father; for I say unto you, that God is able of these stones to raise up children unto Abraham. And now, also, the axe is laid unto the root of the forms us, that Jesus walking by the sea trees, every tree, therefore, which bringthing far more extraordinary, though not eth not forth good fruit, is hewn down and ated, by way of disparagement, historic- yet intelligibly described. Their repent- cast into the fire: signifying, by this figcast into the fire:' signifying, by this figure, that the process was already begun, by which the impenitent devotees of a false and worthless religion should be straightway, they left their nets, and folbrought down from their proud height, and lowed him.'—Matt. iv. 18-20. Mark i. consumed.

But what was the character of the ret consist? What were they required to do? Was it, to feel their lost and ruined estate the miraculous interposition of heaven? Let the sacred narrative furnish the im-[a class of men notorious for their frauds in collecting the public taxes,] to be baptized, and said unto him, Master, what shall we do? And he said unto them, Exact no And the soldiers, [belonging to a standing army, whose peculiar vices have been the same in all ages]-the soldiers likewise demanded of him, saying, and what shall we do? And he aid unto them, Do violence to no man; neither accuse any falsely; and be content with your wages." Such was the kind of repentance taught longer trust in their relation to Abraham; 42, compared with verses 29, 30. cause of much of their spiritual pride, and the occasion of their resting satisfied with themselves in their corruptness. Of at large, he demanded acts of kindness and generosity, one to another. These several distinct clases of people, he separately instructed to avoid those vices to which they were peculiarly accustomed, or by their course of life exposed. And great ingeniousness, asked his explicit dian intimation of their ruined state by nature, nor of their inability to reform themselves. This, then, was not the sort of repentance preached at the present day, and arrogantly denominated evangelical

and ordinary change. What, too, were the leading motives, by which this reformation was urged? What reasons were alleged to move the people to work? No other appears to have been generally employed, than the assurance that the kingdom of heaven, or the Nathaniel saith unto him, Whence knowexpected reign of their Messiah, approached: 'In those days, came John the Baptist, preaching in the wilderness of Judea. so long desired, was about to begin; a was about to descend from heaven to unto thee, I saw thee under the fig tree, and of inclination, was certainly necessary earth, and to supersede the old and cor-

prepare them for the momentous change; on the people 'saying, Repent ye; for the kingdom of heaven is at hand.' The conthoroughly purge his floor, and gather his sequence was, that 'then went out to him wheat into the garner; but he will burn sent, three days afterwards, when Christ up the chaff with unquenchable fre. * ally followed Christ's ministry, before the

close of that generation. We have now arrived at the end of the first period mentioned; and have seen what was the character of repentance, and their faith, as it naturally would, in the diwas urged, under the preaching of John

11. History of Conventions during the

As the limits of this article do dot allow us to quote all the instances recorded of are the most instructive; those in which the character of the work is clearly pointed out, either by the particularity of the description, or by circumstances connected with them.

I. Immediately, it seems, on his appearance as a public teacher, our Saviour, found two disciples in Simon Peter, and Andrew. St Matthew and St Mark inof Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea; for they were fishers And he saith unto them, Follow me; and I will make you fishers of men. 16-13. But John mentions a circumstance which occurred probably at an earpentance urged upon them? In what did lier period, and which accounts for the readiness with which Simon and Andrew obeyed. They had been disciples of by nature, to despair of working their own John the Baptist; and of him they had reformation, and to throw themselves on learned, in the following manner that Jesus was the Messiah: Andrew and another disciple were standing with John, when portant answer. Following the words last their master 'looking on Jesus as he walk- and consider it. come and see. They came, and saw where he dwelt, and abode with him that day: for it was about the tenth hour .-One of the two which heard John speak, and followed him, was Andrew, Simon Peter's brother. He first findeth his own brother Simon, and saith unto him, We have found the Messiah; which is, being from what they themselves saw, that Je-

sus was the looked for messenger of God 2. Two other conversions, of a similar character, are related by St John, in here he stopped. Though they, with the words immediately succeeding the passage just quoted: 'The day following, Jerections, he went no further, not even to sus would go forth into Gaiilee; and findeth Philip, and saith unto him, Follow me. Now Philip, was of Bethsaida, the city of Andrew and Peter. Philip findeth Nathaniel, and saith unto him, We have found him of whom Moses in the law and it was what is now called a merely natural the prophets did write, Jesus of Nazareth, the son of Joseph. And Nathaniel saith unto him, Can any good thing come out Come and see. Jesus saw Nathaniel coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile! thou art the king of Israel. Jesus an-

which will avoid most of the uncertainty of the former there were different sects, church, and among the more undisciplin- already have been somewhat favorably distestimony. Again: what did he believe? That Jesus was the Son of God, the king of Israel: terms then understood to be synonymous with that of Messiah. Such was his faith, and such the way in which it was produced; yet, altogether insufficient as it would now be thought, it seems to have without even one of the distinguishing characteristics of the modern, was manifistly approved. He was probably preturned water into wine, at the festivities of a marriage in Cana: This beginning of miracles, says the evangelist, did Jesus in Cana of Galilee, and manifested forth his glory, and his disciples believed on him.' John ii. 1-11; the miracle confirmed vine authority of their master.

3. A few days later, he went up to Jerusalem, at the passover, 'and found in the temple those that sold oxen, and sheep, and doves, and the changers of money, sitting. And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changer's money; and overthrew the tables; and said unto them that sold doves, Take these things hence! make not my Father's house an house of merchandize.' After this exertion of authority, which must have fixed universal attention, it appears that he wrought miracles there; for we are told that, on this occasion, in the feast day, many believed in his name, when they saw the miracles which he did.' John ii. 14-23. The wonderful success with which he achieved the reformation of a scandalous abuse, and the following manifestations of a divine power, were, to them, satisfactory proof that he was the messenger of God. No illustration is needed to show what was the nature of a faith produced by such evidence and demonstrations.

4. It seems to have been at this period, that Nicodemus 'came to Jesus by night;' John iii. 1-21; and since the conversion which occurred in that interview, is quoted, more frequently perhaps than any other passage, in countenance of the modern kind of conversion, we will here pause, Nicodemus professed quoted, are these: 'And the people asked him, saying, What shall we do then? He which title he had before intimated that he had saith unto them. He that hath two coats, let him impart to him that hath none; and he that hath meat, let him and saith unto the mean into the him speak, and they followed, hath he urged, that such mere belief was not sufficient qualification for the kingdom do likewise. Then came also publicans They said unto him, Rabbi (which is to of God. He told him still that he must say, being interpreted, Master,) where be born again:' a phrase, it is asserted dwellest thou? He saith unto them, which meant nothing less than a change of nature, in the modern acceptation of this term. And this proves, it is contended, that Christ would not accept such faith as was only of a historical kind; and that he imperiously insisted on a supernatural con-But let us look more carefully at this

case. What was apparently the state of interpreted, the Christ. And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon, the son of Jews, approached our Saviour? The won-Jona: thou shalt be called Cephas, which ders he had seen, impelled him, indeed, to divide the continuous narrative into three and Sadduces, it must be remembered, is, by interpretation, a stone, or Peter, the conclusion that Jesus was a teacher periods. Beginning with the introduction he had before required that they should no Thus have wanted honesty or fortitude to act acbecause this reliance was, at once, the instructed that Jesus was the Messiah, cording to his coniction, and to declare it they afterwards, as St Matthew and St before the world. The reason why his Mark relate, followed him instantly at his faith was not accepted, may be found, not bidding. Such is the entire account of in its historical character, but in the disthem and of the indiscriminate multitude their conversion to discipleship. It is simulation of the man. He held the truth plain that their faith was simply belief, on in righteousness. His unworthy concealthe authority of John the Baptist, and ment, and the secrecy of his visit at the hour of darkness, were doubtless alluded to, in the severe rebuke with which Jesus closed his address to him: Every one that doeth evil, hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth, cometh to the light, that his deeds may be made manifest, that they are wrought in God. ver. 20, 21. Impressed though he was by the miracles he had witnessed, it is yet probable that his conviction was not very decided; and that he was embarrassed by Christ's lowly condition, so different from that in which the Messiah was expected to appear. Where was his kingdom, so gloof Nazareth? Philip saith unto him, rious in prophecy? Where, his unrivalled Come and see. Jesus saw Nathaniel splendor? He saw none. That such difficulties should arise to distract his faith, was perfectly natural from all the prejudices of his education; and that they did actest thou me? Jesus answered and said ually thus perplex him, may be inferred unto him, Before that Philip called thee, from the opening of Christ's reply, of which when thou wast under the fig tree, I saw the first words were, Verily, verily, I say thee. Nathaniel answered and said unto unto you, except a man be born again, he him, Rabbi, thou art the Son of God, cannot see the kingdom of God,' or king. dom of the Messiah: terms then used as swered and said unto him, Because I said synonymous. A change, both of views believest thou? Thou shalt see greater to their discovering that spiritual kingdom what ground, let us ask, did Nathaniel be- which they had longed for, in the supposilieve? On the force of some circumstance tion only that it was worldly and Pharisairelating to Christ's knowing him without cal. It was necessary that they should an introduction, and assuring him that he 'be born of water and of the spirit:' that saw him under the fig tree; though he may they should be purified, as with water, from the sordidness of their affections, and be imbued with the spirit, for all their expectations and fond hopes were fleshly. They looked for a pompous prince, and a splendid earthly empire, in which their own kind of religion should be honored beyond all example, and their superior righteousness procure them seats of distinction,-No marvel, therefore, that they 'must be

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born again; when, as Christ apprized Nicodemus, 'as Moses lifted up the ser. pent in the wilderness, even so must the Son of man be lifted up, that whosoever believeth in him should not perish, but have everlasting life.' John iii. 14, 15. It was a suffering, and finally a crucified Messiah, and not the gorgeous pageant of their imagination, whom they were to re-

Why it should be thought that the phrase born again,' must of course mean a supernatural change, we cannot conceive, unless it be from the blind influence of long continued habit. Did we interpret it literally, as Nicodemus seemed disposed to do, then we should indeed con-clude that it implied a miracle; but when used figuratively, as all believe it is here, what discoverable characteristic has it, to fix its reference to so singular a process as conversion is now represented? There is nothing in the expression itself to denote such a change, rather than any other; and it is plain that the surer way to understand its meaning, is, by recurring to the reality itself, as set forth in the simple historical accounts. To these, we now return. 5. The next conversions mentioned, are

very circumstantially related. Not long, probably, after the interview with Nicodemus, Christ returned from Judea towards Galilee. Fatigued with his journey, he stopped to rest at Jacob's well; when a woman from the neighboring city of Samaria, came to draw water. With her he entered into conversation; and having oceasion to say, 'Go, call thy husband, and come hither,' the woman answered and said, I have no husband. Jesus said unto her. Thou hast well said, I have no husband; for thou hast had five husbands, and he whom thou now hast, is not thy husband: in that saidst thou truly. The weman saith unto him, Sir, I perceive thou art a prophet.' Whereupon, she proposed the noted question in dispute between the Jews and the Samaritans, Which was the proper place of worship, Jerusalem, or Mount Gerazim? Jesus told her hat the place was matter of indifference; and that a worship purely spiritual was about to supercede the former and local. Then 'the woman saith unto him, I know that Messias cometh, which is called Christ; when he is come, he will tell us all things. Jesus saith unto her, I that speak unto thee, am he. . . . The woman then left her water pot, and went her way into the city, and saith to the men, Come, see a man which told me all things that I ever did: is not this the Christ? Then they went out of the city and came unto him. And many of the Samaritans of that city believed on him, for the saying of the woman which testified, He told me all that ever I So when the Samaritans were come unto him, they be sought him that he would tarry with them. And he abode there two days. And many mesandalizethe woman, Now we believe, not because of thy saying, for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world. John iv. 3-42. Let the reader compare these conversions, and the ground on which they were effected, with the description we gave of the modern, in the beginning of this article. 6. Pursuing his journey into Galilee,

Jesus arived, at last, in Cana, where he had turned water into wine. Hither a certain nobleman, who had heard of his arrival, came from Capernaum, about twenty miles distant, and requested that he would go and heal his son, then at the point of death. 'Jesus saith unto him, Go thy way; thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way. And as he was going down, his servants met him, and told him saying, Thy son liveth. Then inquired he of them the hour when he began to amend: and they said unto him, Yesterday at the seventh hour the fever left him. So the father knew that it was at the same hour in the which Jesus said unto him, Thy son liveth. And himself believed, and his whole house.' John iv. 46-53.

7. Soon afterwards, it seems, Christ

entered into Capernaum; when a centurion of the place, who was beloved of the Jews, and had bnilt them a synagogue, sent elders, requesting him to come and heal a favorite servant who was ready to die. 'Then Jesus went with them; and when he was now not far from the house, the centurion sent friends to him, saying unto him, Lord, trouble not thyself; for I am not worthy that thou shouldst enter under my roof. Wherefore neither thought I myself worthy to come unto thee; but say in a word, and my servant shall be healed. For I also am a man set under authority, having under me soldiers; and I say unto one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he dooth it. When Jesus heard these things, he marvelled at him, and turned him about and said uuto the people that fullowed him, I have not found so great faith, no, not in Israel.'* What was this so great faith? A full confidence in the divine authority and power of Jesus; but a confidence merely natural, such as he entertained in his own ability to command his soldiers and servants. Since he judged it unnecessary, in order to effect the cure, that Christ should come to his house, it is probable that his faith had been established or confirmed by the miracle lately wrought, in like circumstances on his neighbor, the nobleman's son.

· Luke viii, 1-9. I follow the most approved Harmists in the chronological arrangeme

To be continued.

In Spain wothing has been done except to begin and abandon the canal of Arragon.

THE INTELLIGENCER.

-"And Truth diffuse her radiance from the Press."

GARDINER, FRIDAY, AUGUST 19.

MAINE WESLEYAN SEMINARY.

We have received a communication on the subject of this school and the efforts that are now being made by an Agent, Rev. Mr. Baker, to obtain subscriptions for the benefit of its funds. Owing partly to a want of room, and some traits in the style of the article, we have concluded not to insert it at length, but to express our ideas on the subject editorially.

Mr. B. we understand, is visiting most of our towns oliciting subscriptions from all sects for the benefit of that school, protesting that the Seminary is not sectarian. How far any thing sectarian may appear in the mere business of instructing, we are not able to say; but if it be not sectarian in its general character, and designed to promote the interests of the Methodist sect, as a sect, there are several questions to which we should like to see answers consistent with Mr. B.'s protestations. If the Institution is not a Methodist Institution, there being nothing sectarian about it, why is it called the H'esleyan Seminary? Has it no relation to its patron saint? Is it common to call any thing not sectarian, Calvinistic? Wesleyan? Winchesterian? Hopkinsian? But again. If it be not sectarian, how does it happen that the Methodists have the exclusive control of it? Was this all accidental? If so, it appears like what we used to hear of in our juvenile days, 'an accident done intentionally." From whom did Mr. Baker receive his angency? Was it not from the Maine Conference of Methodists which met in Hallowell last June? How comes the Methodist Conference by the right to appoint Agents for an unti-sectarian Institution! And what is Mr. Baker-a Unitarian! no; a Baptist? no; a Universalist? no; a Congregationalist! no; a Methodist ? aye-a Methodist dyed in the wool. A Methodist layman? no-a Methodist minister, of great zeal in inculcating the peculiar doctrines, and promoting the sectarian interests of the Methodist church.

If, with such facts as these before him, the discernng reader can believe that there is nothing sectarian bout the Maine Wesleyan Seminary-an Institution got up and exclusively governed by Methodists, all we have to say is his belief is, a very easy one.

But if Mr. B. has no idea of benefitting his sect by building up that school, and is so very disinterested as to solicit subscriptions for an Institution in which his denomination has no more interest than any other, would be not be willing to accept an agency for any other Seminary-not sectarian-and exert himself as much in its behalf as for the Wesleyan? Perhaps, then, he would consent to take papers for the Westbrook Seminary. In his visits among Universalists, who now we suppose are somewhat slow to patronize the Wesleyan School, he might propably succeed in procuring liberal contributions in aid of the "great cause of education." What could not be obtained for the first might be for the second; and thus he would do, what we suppose his professed desire is, still more good. That he now goes amongst Universalists we make no doubt. The last Sunday the Editor of this paper preached in Bowdoinham, he receive ed a respectful note from Mr Baker, requesting him to read a written invitation to his Congregation to meet nion, briefly setting forth the importance and value of the Readfield Seminary. Being willing to do any decent man a favor, we read the notice from the desk; querying within ourselves thus: Suppose a Universalist preacher, travelling as Agent for the Westbrook Semmary, should request Methodist ministers to read to their people a complimentary notice of that Institution, and request them to meet him at a certain place at a designated time, to hear the claims of this Seminary set forth and to contribute towards building it up. -would they, in turn, perform the act which was requested of us? We knew they would not. However, we do not hold to rendering evil for evil, but contrawise-good; and so we very cordially gave notice.-How many attended, and what success he met with, we are not apprized. But us the thing seemed to be pretty well understood in Bowdoinham, we suspect he did not obtain very great contributions from Univeralista.

We have no hestility to the Readfield School. do not indeed, believe that, it is entitled to much public confidence in a literary point of view; but if the Methodists want a school-and we do suspect they need the benefits of one-we are very willing they hould have one. Only let them support their own Institutions and not call on others to contribute with the plea that there is nothing sectarian about it.

The Legislature last winter, refusing every other literary Institution, gave this concern two thousand dollars. We believe that by the Act the same sum is to be granted from the Treasury for several successive years. Thus enriched and thus distinguished, why s this special effort now made to beg more money ou of private individuals? We have never felt satisfied with the doings of the last Legislature on this point. Why this partiality and favoritism were practiced as never been explained. We can account for it on no other principle than to consider it a bargain for Methodist votes at our elections. Such a traffic is contemptible in the extreme.

A CONSISTENT COURSE.

The orthodox are consistent and deserving cond dation in one thing. They never help to build up the cause of their opponents. They carefully husband their own strength, and spend it for their own advantage. Who ever heard of orthodox mes helping to support Universalist preachers, Universalist Sominaries and Schools, or Universalist publications? Such a thing was never heard of. In this thing they are consistent. No one can rationally blame them. And it is by holding on to their own side, and never aiding their of ponents, that they have been able to settle their preachers in all parts of the country .-They manifest a respect for and confidence in their own system, which it would be well if liberal chris tians would imitate. Universalists have been too much in the practice of emptying their pockets into orthodox purses; -some do this to the almost total neglect of their own side. Such conduct we do regard as an inconsistency. We hazzard little in saying, that liberal christians will never command a just standing and influence in Society, until they act, in these matters at least, on the exclusive system; until they respect their own cause more and cease aiding to build up an opposite sect. They ought to unite and rally to a man; evincing their attachment to the cause of truth by maintaining their own side and withholding their aid from others. Let them do this, and the limitarian establishments would soon pine away and die. For it

is a fact, which we suppose few will dispute, that the largest part of the funds they hold and the power they ad, is derived from persons who do not believe in their system. Miserable inconsistency! "Brethren, these things ought not to be."

God wills the salvation of all men; Christ died to save all men; Christians pray and toil for the salvation of all men. Indeed, we know of none who oppose this "Common Salvation," but the father of evil and those who are guided by his spirit. Well may he rage against the idea, that "death and he that hath the power of death, that is the devil, shall be destroyed." But it is astonishing that any professing Christians should unite with his rage and railing If the will of God, the labors of Christ and the prayers of all saints are to be disappointed-frustrated at last-God, in mercy tell us, what can we believe! what can we depend upon!

We unite emphatically in the seasonable remarks of correspondent in another column over the signature of a Universalist. We can never agree to any amalgations where a sacrifice of principle is required to effect it. Let "every tub stand on its own bottom." have, in several instances known Universalists to be beguiled as set forth in the article. They have found out, however, ere long that their bargain was an unequal and a bitter one.

NOTICE.

The Penobscot Association of Universalists will be convened in Charlestown, on the 28th and 29th of September next. It is specially desirable, on account of business that will come before the Council, that every Society be fully and punctually repre-

We hope to be cheered and strengthened by the presence and counsels of all our estern brethren, who can possibly attend.

AMOS A. RICHARDS, Committee. GEO. CAMPBELL, July 29, 1831.

ORIGINAL COMMUNICATIONS.

[For the Christian Intelligencer.] MATERIALISM AND SPIRITUALITY.

The most plausible argument offered against the immortality of mind by the materialist is, that its vigor depends upon the health of the body. That in childhood it is infantile, vigorous in maturer life and health, and that it decays with the body, in age or sickness; and hence the inference that it becomes extinct at death -But this is drawing a very bold inference, even admitting the premises to be true. All the inference that could be consistently drawn from them is that a healthy and well developed physical organization is favorable to the development of intellect; it can afford no proof that it becomes extinct at death. But we deny the premises. A healthy and well conditioned body is often necessary to support the labor of the mind, and to carry its designs into execution, but it is not true that a healthy and well organized body will always produce the soundest and most vigorous which ought invariably tobe the result, were the principles of the materialists philosophically true. But it is often true that we find the strongest and most vigorous minds in bodies ill calculated for muscular effort. And numerous are the anecdotes of the surprise manifested by the vulgar, at the mean personal appearance of the greatest men, both of antiquity and of modern times. Ignorance and materialism both seem disposed to judge of mental ability, by the feet and inches which a man stands in his shoes, and the capacity of the stomach to hold food. It is true that we often see the mind enfeebled by age, or sickness, but we often see it triumphing over both. And I believe we may always de ct a great mind, even amidst the ruins of its earthly tabernacle. It will betray itself by an occasional flush, showing that the mind is still there, though it hast lost its communication with the outer world by the derangement of the necessary organs. We are not disposed to deny, as the ma-

terialist would make the world believe, that intellect, mind, or soul is the result of life and organization, i. e. that life and organization are the modus operandi by which God creates the soul. Nor would we affirm as the materialist would palm upon us, that the soul is superadded in the sense which he would fain have us understood, to give a color to his own argument. If the word be used by immaterialists, it is used to designate faculties which are possessed by men, that are not common to the mere animal creation. But even the materialist mut admit, that let life and soul be what they will, they are and must be spiritual or immortal; and that the body is the mere machinery by which they act. And it may be necessary, or at least, the best plan, that in this material world, the arm should be so constructed as to enable the mind to raise a weight, or to command any other action; though it is evident that the mind can will more than the arm can perform. And it may have been found necessary thus to limit the operation of mind by the weakness of the body in this infantile and unexperienced stage of existence. It might otherwise seek to mount the car of Phoebus and burn the world.

But still its capacities are such that it breaks over these boundaries, and arms itself for mischief in a thousand ways; and doubles and quadruples the power of rational organization to save bodily labor, and gratify its avarice, its pride, its vanity and its ambition. And in its labors, it has shown us what is not very consistent with materialism, that power is not gained by density of matter, but that it is increased the more that matter is etherialized and made to assume a kind of spirituality. To save labor to the body and gratify itself, mind has learned to convert water into steam, so that a body of it which could hardly have carried a child's water wheel, will propel a vessel across the Atlantic, or move a vast body of machinery.

To gratify its ambition, or satisfy its re- | derstand by identity? and what you intended enge, it has discovered that by etherializing a certain combination of matter, it can imitate the thunder of the Almighty and spread ruin and desolation over the face of the earth.

What is more etherial than electricity? and yet the thunder which man would imitate in the work of destruction, has a power which it defies urt and matter to equal. Caloric, the principle of heat, or as some philosophers would call it, the matter of heart, is equally powerful and irresistible, and yet it does not owe its power to densi-ty of matter. Do we look for velocity? What is more etherial and still so swift as light? And yet light is not dense matter, if it can properly be called matter at all. Do we look for intelligence and life combined with spiritual organization? The angels are such, for "God maketh his angels spirits and his messengers a flame of And if any of our readers are so far gone in materialism as to dishelieve their existence* still we refer to God, a spirit in which immortal life, infinite wisdom and almighty power are blended.

We observed that in this state, it might be necessary that mind should be sacrificed to material organization and depend upon it for action. But still material organization does not seem to be absolutely necessary in a broader view of the subject. That mind can act without the levers and pullies of a material body, without material organization, is evident from the operations of the eternal mind of all, "who said, let there be light and there was light; who "spake and it was done, who com-manded and it stood fast." It is also evident from the miracles of Jesus Christ, who spake the word, and the sick were healed, the lame walked, the blind saw, the ears of the deaf were opened, and the dead were raised to life again.

We are aware of the disposition of the materialist to reject the evidence of miracles, not because they are unreasonable, but because they are opposed to his system; as being admitted they prove that mind can act independent of rational organization. And it is from this cause that they oppose the science of geology to the creation of the world, on its restoration from chaos by Almighty power, and contend that even man, in common with all animated nature, sprang spontaneously from the earth, or that he was produced by the amarous dalliance of the god of day with the rich mud of the Egyptian Nile. This accounts for the disposition of the English Unitarians who are all materialists, to skip as lightly as possible over the hiraculous evidence of the divine mission of Jesus, and to adapt strange rules of exposition where they cannot cut it off by doubts of its authenticity; rules which have been thoughtlessly adopted by the Unitarians in this country who are not materialists and to whom they are worse than useless.

ANTI-MATERIALIST.

•We can only account for the disposition of the materialist to deny the existence of angels, upon the prin-ciple that he is determined to support his theory even by undermining the throne of God if it cannot be done without. God may make agents of the blind powers of nature, but in all cases where intelligence can be unit-ed, and happiness thus bestowed, we see it done from mon to the oyster, and to limit the Almighty to this

combination in material forms is presumption.

†As an evidence of the tendency of materialism to TAS an evidence of the tendency of materians to absolute atheism, a point on which we have frequently insisted, we could not avoid noticing one or two paragraphs in the late numbers of 'Medicus' which have appeared in the Intelligencer—not that we believe the writer to be such, but that he has unwittingly been disposed to follow his premises to their natural and legiti-mate conclusion. Of its [the principle of life] nature or essence we know nothing but from its effects. It can exist without mind, but we have no evidence that mind can exist only by its influence. It is therefore antecedent to all intellectual phenomena. ready been remarked that we know nothing of mind except in connexion with life and organization. It be-

Comes manifest to us in no other way" (1)
Was the principle of life antecedent to the Was the principle of life antecedent to the existence of God? Paul tells us that by the things that are made wards do not allow of boasting more than we learn the eternal power and godnead of the Al-mighty; but we cannot infer that he is an organized present distinctions do. To this I reply, that present distinctions do admit of beatbeing, nor when we see the works of the eternal mind, above, beneath and around us, can we say with our eves open, and in a state of sanity that "we know nothing of mind except in connexion with organization?"!! nd except in connexion with organization?"!! (1) Medicus, No. 6.

[For the Christian Intelligencer.]

DEAR BROTHER-An apology is due to you as well as to those who may read our communications, for not having answered your last before this. I had been absent from home, and did not see the Intelligencer which contained your letter for some time, and I have had no opportunity to reply to it till now; and having a few moments of leisure at this time, I shall devote them to the subject at issue.

1. Then, you say I misunderstood the spirit of your question. I respect you for your charity, in saying that I misunderstood. It is sometimes the case you know, that brothers make a free use of the word misrepresentation, which in my ear does aot sound so well, and under my eye does not appear so well. However, I really thought that I understood your question, and it is certain that you have employed different language in stating it a second time, which, in my judgment, changes the question from what it was before, if it does not change your meaning. In your second you argue that the man who abuses his talents and privileges, who becomes enervated by vice, and who dies in such a state, will not wake up in eternity with his mind so much improved, with so great a capacity and power, as another who has had equal talents and privileges. Here you speak of mind as though it were never to be separated from the body! Vice debilitates the body in the first place, and secondly the mind, they being here connected. When the mind is freed from the body, I conclude it will no longer be enfeebled by it, nor lessened in the scale of being in any sense whatever. But here you will bring up the subject of identity again, and it is necessary that we should here understand each other upon this topic. Let me ask you what you un-

to prove by your argument upon it? You certainly contend that the man who has become enfeebled in his mind or intelled by vice, and dies in such a state, will also be enfeebled in eternity, i. e. in compan rison with others; and yet you say you did not, and do not contend for the same slake of mind in eternity, but the same mind. this the way you go to work to prove the world and die so, will also be enfeebled in comparison with others in another world If you do not contend for the same state mind in eternity, why do you yet content for the distinction in eternity which you certainly do contend for? That mind which is here improved, is in an improved state—and that mind which is debased and enervated by vice, is in a different state, Now as you contend that that mind which is improved will retain its superiority over the other to all eternity, you evidently con. tend for something more than identity. Identity means sameness; and you must admit that your mind is the same mind whether it be improved by virtue and knowledge, or debased by ignorance and vice. And if you did not mean to support vour speculative notion of future disting. tions by arguing upon identity, why did you thus introduce it immediately after having given your opinion of those distinc-You gave your opinion of those for tions? ture distinctions, and then added: "For conclude that I shall have the same mind in eternity that I have here." Hence is evident that you drew the above conclusion because you believed men would to tain their identity in another world, or ele you was quite unfortunate in the use of language. From what has been observed on the subject of identity, it appears the you cannot use it to support the position which you take. 2. You contend that the doctrine endless misery was not inculcated in you

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first communication. And if you are est rect, my intellect must have been realis dull, my imagination fruitful, or I should have understood you better. Suffer mea examine the subject again. Did you n then, and do you not still contend that "the vicious will be eternal losers by the sins"? That they will be eternally lowered in the scale of being? You did. And then, in your 2d, in order to get rid of the consequence, you ask, "Is there no difference between an inferior intellect and a miserable soul?" You will here allow me the Yankee privilege to interrogate. as you say, the vicious are to be eternally lowered in the scale of being-if they are to be eternal losers by their sins, will ad the knowledge of their follies give the pain? Will not such reflections and set knowledge torment their minds as often they occur? We cannot resist the conth sion. Will the period ever come in which they will cease to have such knowledge and such reflections? You cannot a that it will. How then can you deny that your first communication inculcated the doctrine of endless misery? I did not so that you taught the doctrine of positive endless misery without any happiness at all. I said your endless misery was mile er than that of others. I said you had modified them, and combined them, and this I still say. Again you say in your 24, that you do not believe the minds of any will ever arrive at complete perfection; but you say you contend that every mind of the human family is made capable of infinite progression. Well; you have a right to believe this, as many others believed before you; but for one, I had rather set your belief, or any other man's belief supported by sound argument or scripture, than to see or hear them simply assetted

3. You think your views of future!

ing; especially when men suppose them selves to be very great and good in, and of themselves. If God has given one man a better disposition than another, the man who pessesses the good disposition has nothing to boast of; but if he, with equal disposition, with equal education, and placed in equal circumstances, having m more power, moral, spiritual, or physical, than the other, does better than the other, then he has something to boast of, and something to be rewarded for. This is the ground I take, which you are at liberty to disprove if you can. You admit that Paul and his brethren obtained their pre-emnence over the other Jews by the favor of God. They had then, nothing of which they could boast. But still your theory teaches us, as I understand it, that God took Paul and others in the midst of their wickedness, that he instructed them, set them in the path of obedience and happiness, gave them a disposition to continue therein, and then resolved to give them superiority over others through their obedience, to all eternity! Still you say you have not forgotten that it is God who work eth in great and good men both to will and to do, according to his pleasure; but you say that Paul commanded them to work whom he told it was God who wrought in them, &c. and that their agency would not be suspended by the working power of God. I would ask what any man's agency is but the gift of God, and what any man's power which is employed in doing good, is but the working power of God. You say you know not how I understand the command of St. Paul, where he says "work out your own salvation with feat and trembling; for it is God who workell in you," &c. I will inform then. I under stand it as it is written. God wrought it them a will to do good, and by them, bt wrought out his purposes with respect to preaching and establishing the gospel is that age.

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DUTY

Mr. Er rejoice in salvation. that time coul-chill suffering. some goo ence and doctrines the effect and upon of the oth and angui en; for with thes y sweet r be too of a belie

in them to will, that he wrought a will in them, which they did not obtain independently of him. And if he wrought in them ently of many them ability to do, and thus to do, he gave them ability to do, and thus performed his work by them. You wish to knew if God works in bad men. Here it seems that you wish to lead the subject away from your communication. And you go on to draw inferences—to guess what I eant, and to make out as dark a colored jist of ideas as possible. But unfortunately for you, that which you consider so erroneous in theory and of so dangerous a tendency, is guess-work. I stated in my reply, that if any here were less favored of God than others, it appeared more rational to me to suppose that they would be more blessed in a future state. I did not say that such was and such would be the case. I did not say that I believed such would be the case. I do not love to guess before the public so well as some appear to; nor do I wish to raise up a man of straw and give him a fine moral character in order to produce an effect upon the minds of the people. I say, let us have the truth as far as we can, with respect to religious theory, and hazzard the consequences; not be so much afraid of obtaining the truth as to flee from it before we fairly perceive it, and then proceed to hold up something which is false, or which we do not know to be true, in order to produce an effect. This I fear has too frequently been done, and is being done still-too frequently I say, for the good of chris-

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4. You say that you have not stated your belief in a future limited punishment your belief in a future finited punishment in your first letter. What need was there of this so long as you held to the doctrine of endless misery? But you say you hold yourself ready to declare and to defend your views with respect to future limited nunishment whenever they are called for. By this it seems you are very confident that your views are correct on that subject, and confident also that your abilities are sufficient to sustain them. Wellthe more correct your views are, the more servicable they will be to the public. I therefore call on you now for a public declaration of your views on the subject of future limited punishment. As you have nore than intimated that you do believe in a future limited punishment, both in private conversation, and in your last com-munication, also, I wish you to let us know on what ground you hold the idea. if any; for it does appear to me, that future limited punishment, and endless punishment, and Universal salvation combined, must constitute something new under the sun, and of course it must, in some respects, be interesting. I do not know whether I shall be able to gainsay your opinions of future limited punishment or not—aye, I do not know as you believe in any other punishment than that which you have already taught. However, let my views of that subject and my abilities to support them, if I have any, pass at this time. Perhaps I shall be contented hereafter, to read your communications. If you can so ably defend your views of future limited punishment, you can give them to us pretty well bestudded with evidences in the set.

I would just remark, however, before I dismiss this part of the subject, that your being so ready to declare, and also to defend your ideas does not alarm me any .-I think it a good plan for men to be a litthe careful in declaring their views; but if

the safe side, of course. Conclusion,

the subject of identity in order to support your views of future distinctions—if you have not inculcated the doctrine of endless misery, tell us in your next, how minds, in eternity, can reflect upon their vices and follies in this world, knowing that they are eternal losers by them, without pain? And, if you cannot tell when they will cease to have such knowledge and such reflections, tell us what nice distinction you make between endless pain and endless misery?

If I have misapprehended your language, convince me of it, and I will frank-ly acknowledge it. And if you have em-ployed language which has not expressed your meaning, or if you have communicated "desultory thoughts," which must stand corrected, I hope you will frankly acknowledge the truth. What is sometimes lost through incorrectness and want of knowledge, is made up afterwards by honesty. But to labor to defend an erfor, after it is shown to be such, only makes the forfeiture the greater.

Truly your friend and Brother, B. B. M.

August 8, A. D. 1821.

[For the Christian Intelligencer.]

DUTY OF UNIVERSALISTS -- NO. 1. Mr. Editor, -- For the last twelve years thas been my happy fot and privilege to rejoice in the faith of universal grace and alvation. For many years previous to that time, I was a firm believer in the oul-chilling doctrine of endless sin and uffering. I am therefore qualified in ome good degree to judge of the influoctrines; at least, by experience I know the effect of each upon my own feelings, and upon my own life. I know the gloomy lorrors of the one, and the brilliant joys of the other. I have known the distress and anguish of spirit produced by the fear of endless banishment from God and heaven; for my soul has been harrowed up with these awful reflections; and I know sweet experience, for which I can nevbe too thankful to God, the placed joys of a belief in his paternal goodness, and

It is plain, Br. C ____, if God wrought | in the ultimate holiness and happiness of a lapsed world through the mediation of our Lord Jesus Christ.

Having, as I humbly trust, discovered the light of "the glorious gospel of the blessed God," by which I am enabled to "rejoice with joy unspeakable and full of glory," I am deeply sensible there is an important duty devolving on me, which may be expressed in the language of an apostlic injunction;—"As ye have therefere received Christ Jesus the Lord, so walk ye in him; rooted and built up in him, and established in the faith, as ye have been taught, abounding therein with thanksgiving."—(Col. ii. 6, 7.) This duty, as I conceive, is also binding on every person whose mind has been made free by the "truth as it is in Jesus"; and as a consequence, no firm and honest Universalist is exempt therefrom : for what will hold good in relation to an individual will also be applicable to all of like character.

Now I hold it to be impessible to obey the above named injunction without feeling interested and taking active measures for the spread and increase of that doctrine, and the inculcation of those principles which we conceive are revealed in the holy scriptures, and wich have brought us from the kingdom of darkness into the marvellous light of the gospel. Much less can it be done by engaging, either directly or indirectly, in those measures that must have a contrary tendency.

I have reflected much of late upon the duty of Universalists as a body of christians, in supporting a ministry of their own;-by which I mean, that they ought not to amalgammate with other denominations, and contribute to the support of error instead of truth. This I am confident is wrong-radically wrong; and I am at a loss to know how a Universalist who feels the infinite value of his sentiments can answer to his conscience and his God for such a course of conduct.

Yet Mr. Editor, this is certainly practised to a considerable extent by our brethren in this State. In some instances perhaps, this may be considered almost unavoidable; but in general there is nothing wanting but a little manly independence, and a willingness to bear the reproach to which a profession of their faith in the infinite goodness of God exposes them, to avoid this inconsistent and

injurious practice.
I allude particularly to the deadly influence which some of our Societies have suffered the Unitarians to exert. I say deadly influence; for I have yet to learn that there is any life in their preaching -Intelligent Universalists, even those who have united with the Unitarians, for the purpose, as they say, of having liberal preaching, (being destitute of a preacher of their own faith) have acknowledged to me that they were not edified by their public labors; and that their preaching is so vague and indefinite as to create a settled indifference in the minds of their hearers generally.

I have no untriendly feelings towards the Unitarians; if they are honest, I respect them; but I can never hail them as brethren in the faith of the gospel, until they are willing, openly and fearlessly to declare their real sentiments. And I do believe that Universalists ought not to erect a barrier against the spread of the truth, and deprive their children of hearing the true gospel of Christ, by lending their aid to the Unitarians. I hope our brethren will reflect seriously on the subthey are able to defend them, they are on ject: and I am confident they will come to the conclusion that, if they support any preaching, they ought to aid that Now brother, if you did not bring in cause which they believe to be truth, and best adapted to the moral wants of themselves and children.

Let Unitarians stand on their own ground-let them pursue the course they lease. We will find no fault with them. But let Universalists beware of their fair speeches and charitable professions-depend upon it brethren, they have no sympathy for our sentiments, and as a body, they will sooner go to an orthodox meeting than to ours! This fact has been demonstrated in two or three places in this State recently, notwithstanding their pretended abhorrence of orthodoxy. I say, Brethren beware! A UNIVERSALIST.

THE CHRONICLE.

"And catch the manners living as they rise."

GARDINER, FRIDAY, AUGUST 19, 1931.

FORKIGN.-We have no intelligence from Poland of particular interest to announce this week. The last accounts left the beligerent parties in statu quoprobably preparing for some important movements.

Difficulties continue to exist in the National Congress in settling the affairs of Belgium. The election of Prince Leopold to the throne meets with much opposition. Appearances are that a majority of Congress will decide against the terms by which he proposes to accept the crown.

The American Claims on France have been adjusted; by the allowance of one million pounds sterling to the citizens of the United States whose property was destroyed under the Berlin and Milan Decrees, under Napoleon between the years 1806 and 1812. The whole amount claimed by our merchants was two millions, four hundred thousand pounds sterling. But " half a loaf is better than no bread," and under all circumstances this perhaps is doing as well as can be

The Reform bill passed the English House of Com mons to a third reading on the 6th of July, by a majority of 136. The bill was recommitted for the 14th. Some difference of opinion exists as to its passage in the House of Lords. Should they reject the bill, it is said King William will forthwith create a new Peerage unfavorable to its passage.

The insurrections in the Russo Polish provinces are said to extend with great rapidity.

CATECHISM OF HEALTH .- This work furnishes tales for the management of the human system through every stage of its existence, delivered in the familiar way of questions and answers. We think it worth a place in every family. The last question and answer are appended.

Q. 264. From the preceding view of the causes by which the health and vigor of the system are promoted or impaired, what general conclusion is to be drawn?

A. That they who owe their birth and education to healthy, well informed, and industrious parents; they who from their earliest infancy have constantly breathed a pure, fresh and dry air, and have been allowed the free and natural motion of their limbs in daily exercise; they whose persons and apparel are always preserved strictly clean; who in regard to their meals observe mode ration, order and simplicity, and drink nothing but pure water, they whose habitations are orderly, clean, dry and well ventilated; they who have been accustomed from their youth to order, assiduity and industry; whose reason and virtue have been forfeited and improved by early instruction and example and who have been taught to fear God, love mankind, and do justice to all; they, and they alone, can enjoy continued health and happiness, and have a well grounded hope of prolonging their mental and physical powers to the latest period.

Mr. Van Buren, Minister to England, sailed from New York for London in the Packet ship President on the 15th inst.

Gov. Cass and Mr. McLane have arrived in Washington and entered upon their new duties as Secretary at War, and of the Treasury.

Foreign News.

Liverpool papers of the 8th July have been received at New York. The aspect of affairs in Europe is supposed to be more war-

The Reform Bill passed the House of Commons, on the 6th, after a debate of three days, ayes 367, noes 231.

The Belgians refused to acquiesce in the

conditions upon which Prince Leopold agreed to accept their crown. The debates were of the most animated character, and do not look as if any person would be able to wear the crown.

One speaker, M. Blargnies, went so far as

to say that if the conditions were accepted, he would place himself at the head of Limberg, and unite it with Holland. He did not wish it should be said in History, "In 1831 four millions of Poles, pressed by Austria, Russia and Prussia, vanquished the Collos sus of the North, whilst four millions of Belgians, placed in the most favorable position, by their representatives, delivered up to the protocols of London; the Belgians after having conquered and expelled a king, preferred a king to the revolution. I am convinced that a sation which has declared for freedom, ought not to allow the Hely Alliance to impose upon it either impotence or

It is stated that after a similar speech from M. Brouckere, the Hall rang with applauses, and the call "to arms." It is also said that the Regent is among the opponents of the

The Government of Poland has issued proposals for a loan of 60,000,000 of Florins, to be secured upon the national domain, and paid in thirty one years.

The Prussians have assembled an army of 175,000 men on the Rhine.

Much dissatisfaction exists with the President of Greece, Capo d'Istrias, and the people call for the convocation of the National Assembly.

The Poles have taken the fortress of Bobruysch, in Lithuania, which contained a great amount of amunition, belonging to the Rus-The latter have evacuated Siedlic

The king of France has finished his tour round the Kingdom. Another change in the ministry is spoken of.

Official information has been given in London that the ports of Riga, Polangen and Dantzic, are infected with the cholera, and that the entire coast from the Oder boundary of Estland is suspected of being. Boston Courier.

AMERICAN CLAIMS ON FRANCE

ADJUSTED.
Our readers will recollect, that under Napoleon's ridiculous Berlin and Milan Decrees several vessels, the property of subjects of the United States, were seized by the French and burnt, or condemned as prizes, between the years 1806 and 1812. For these outrages the American government, through Mr. Warden, its Consul-General in France, demanded reparation of the French government, but notwithstanding the energetic perseverance of Mr. Warden, Napoleon pro-tracted the negotiation until his downfall.— The application was renewed on the accession of Louis XVIII. and continued to be pressed on the government of Charles X. and again renewed under that of Louis Phil-This long pending negotiation has at lippe. length been brought to a close. The French government has agreed to pay as an indem-nity to the subjects of the United States, for their loss of property above mentioned, 25,-000,000 francs, exactly one million sterling. The original sum claimed was 60,000,000 francs-£2,400,000 sterling.

Magdalen Report Imitated .-- Some officious and overzealous young men in Buffalo, have lately published a kind of Magdalen Report, called the Young Men's Temperance Society Report, in which they pretend to give the numbers of the intemperate in that village, gathered, as is said, from information obtained in visitations to taverns, &c. This makes out that almost every person in that place is a drunkard, probably all except those who belong to the Temperance Society. The effect that such a statement, if believed, would have on the credit of the inhabitants of Buffalo, can be readily conceived. A meeting of the citizens has been held and several strong resolutions passed, declaring the report to be a "mischievous and highly pernicious libel," and regretting that the 'young champions of sobriety, should have embraced so soon that system of ethics which tolerates pious frauds." Such reports as this and the Magdalen do much to discourage honest exertions to ameliorate the condition of the unfortunate, and to benefit the community .- Albany Daily Advertiser.

A talkative barber asked a customer how he wished his beard to be cut-"without saying a word," replied he.

Anti-Masonic State Conven-

The citizens of Maine who are friendly to the cause of Equal Rights, and who wish to effect the Abolition of Freemasonry, are re-quested to meet at Hallowell on Tuesday the 23d day of August inst. at 11 of the clock, in the forencon, for the purpose of choosing Delegates to attend the Anti-Masonic National Convention, to be holden at Baltimore in September next, and to transact such other business as may be thought expedient.

HENRY SEWALL, BRYCE MCLELLAN, JOSEPH HOWLAND, Moses Carlton, Joseph Robinson,

AVIDA HAYPORD JOSEPH C. SMALL, THOMAS A. HILL, WM. W. FULLER, HANES LEARNED. State Committee.

August 4, 1831.

We are informed that three young men were yesterday coming up the harbor from the island, in a sail boat partly loaded with sand, when she struck upon a sunken rock and filled. She remained awhile on the rock with her bows out of water, and the men holding on upon the same, expecting every wave would roll them, together with the boat, into deep water. Two of them knew not how to swim, and they were a considerable distance from shore. At this moment the sloop Euphrates, Capt. Pratt, of Saybrook, came by them into the harbor, passing within a few rods. They hailed the sloop and earnestly requested to be taken off, stating that they were in imminent danger of being drowned and that two of them were unable to swim. We regret to add that the captain paid no attention to their entreaties, but passed on unfeelingly up the barbor. The boat pre-sently rolled from the rock, but one of them fortunately regained the rock and succeeded in drawing his fellows upon it. They re-mained upon the rock holding on to each other in two or three feet of water, till they were discovered by Mr. Skilling of Bang's Island, who, assisted by two Messrs. Leavitts, of the Cape, procured a boat and went to their assistance .- Portland Courier.

The Seat of Taste .-- By covering the tongue with parchinent, sometimes in whole and sometimes in different parts, it has been determined by two experiments in Paris, M. M. Guyot and Admyraula, that the end and sides of the tongue, and a small space at the oof of it, together with a small surface at the anterior and superior parts of the roof of the palate, are the only portions of surface in tne cavity of the mouth and throat, that can distinguish taste or sapidity by mere touch. A portion of extract of aloes, placed on any other part, gives no sensation but that of touch, until the saliva carries a solution of the sapid matter to those parts of the cavity.

Quizzical but not Quizzable .- As a party of young men from the city were riding a few days since through Cambridge, being some-what vinuous, they amused themselves with "tricks upon travellers;"—speering at them odd questions and laughing at their queer answers. The sport went on merrily until one of them asked a sober citizen if he would "have the goodness to inform him in what State they were"--"State of Intoxica-tion" was the ready reply of the interrogated. The young men's heads bent to the saddle bows. They rode on, satisfied for the present, that there was no fun in quizzing .- Boston Transcript.

Cholera Morbus .- The Mayor of New York has issued a Proclamation requiring all vessels from the ports of the Levant, Adriatic and Mediterranean seas, east of the 15th degree of east longitude, and also from the Baltic and the ports of Denmark, to anchor at the Quarantine ground, to be submitted to the examination of the Health Officer, and to be subjected in all respects to the provisions of the Health Law.

Some lads in Covington, Ky., while their parents were at Church, took down a loaded rifle to play shoot the hog. The youngest of them got on his hands and feet to represent the hog, and when his brother was taking aim at his head the piece went off and killed him instantly.

The citizens of Detroit complimented Gov. Cass, with a public dinner previous to his departure for Washington, to enter on the duties of the War department. Governor Cass has held his office for eighteen years and from the urbanity and ability with which he has discharged his official duties, has gained the universal approbation and esteem of the citizens of Michigan.

The Vermont Watchman says, " 'Conscience, encosing a five dollar United States' bill, without note or comment, is received. Such a visit of consciences would not be objected to, and there are people enough who, if conscience be a faithful monitor, will give us an opportunity to make the same acknowledgment .- Boston Courier.

The Maine Inquirer states that an old man passed through that town on his way from Richmond, to the mouth of the Kennebec, to dig up 13,009,000 of doubloons in chests, buried there many years since. He had brought all the necessary implements for the

The City Government of New York have resolved to purchase 1000 tons of coal for distribution among poor families during the next winter. The St. Patrick's benevolent society has also determined to provide 1000 cords of wood for the same purpose. This is bestowing charity in the most useful mode, want of fuel being one of the principal causes of suffering in our great cities.

Death of David Williams. -- The last of the Captors of Andre. A correspondent of the Albany Argus, at Rensselaerville, says,— "David Williams, the last of the captors of Major Andre died on Tuesday of this week at sundown. His remains were interred on Thursday with military honors, at Livingstonville, Schoharie county."

Mr. James Spicer advertises in the Phila delphia National Gazette an "original inven-tion for transporting the United States mail with complete security, at the rate of one hundred miles per hour".

FIRE !- The dwelling house and store, connected together, belonging to Mr. J. H. Hills, of Cornville, was totally destroyed by fire on Thursday last. We understand that Mr. Hills was unable to save any of his effects.-[Som. Dem. Rep.]

The scripture, in time of disputes, is like an open town in time of war, which serves indifferently the occasions of both parties;-each makes use of it for the present turn, and then resigns it to the next comer to do the same.

PROSPERITY.-It is pleasant to observe how free the present age is in laying taxes on the next. "Future ages shall talk of this;" "this shall be famous to all posterity." Whereas their time and thoughts will be taken up about present things, as ours are new.

The Rev. Alonzo Potter, of St. Paul's Church, Boston, has been compelled by ill health, to relinquish his pastoral office. He has been elected professor of rhetoric and moral philosophy in Union College at Sche-

Gov. Cass has arrived at Washington and entered upon the duties of his office as Secretary of War. Mr. Mc Lane, Secretary of the Treasury, has also arrived at Washing-

The New York city council have appropriated 91298 to defray the expenses of Mr. Munroe's funeral,

APPOINTMENTS.

Br. J. W. Heskins will preach in Ellsworth on the third Sabbath in August; in Bucksport on the first Sabbath in September; and in Camden on the third Subbath in September.

Br. George Bates will preach in Wiscasses on the 2d Sunday, and in Waldoboro' on the 3d Sunday in each month through the present season.

Br. B. B. Murray will preach in Bethel Free Meeting house next Sunday; in Norway in a week from that time; in Waterford the Sunday following (Sept. 4.) in Norway Sept. 11th; at Rumford Point, Sept.

Br. E. Wellington will preach in Fairfield pext Sunday, and in Waterville in a week from that time. Br. Z. Thompson will preach in Waterville next Sunday.

The Editor expects to preach next Sunday in Mt. Vernon, near Mr. Philbrick's, In a week from next Sunday he intends to preach in Danville on an exchange with Br. Bates, who will supply his place on that day in Bowdoinham.

MARRIED,
In this town, on the 11th inst. by Rev. Mr. Waterhouse, Capt. John Collins to Miss Matilda Berry.
In Turner, on the 6th inst. by Rev. George Bates,
Mr. Hiram Clark to Miss Jane Bradford, both of

In Augusta, Mr. Henry Wood to Miss Eliza Pat-

In Livermore, Mr. Abner S. Aldrich to Miss Bon-dicea L. Thompson.

In Sanford, 8th inst. Hon. Elisha Allen, aged 56. In Richmond, Levi P. Hale, of Bath, aged 19, son of the late Mr. Parker Hale.

of the late Mr. Parker Hale.
In Worcester, Mass. on the 12th inst. Rev. George
Leonard, pastor of the First Baptist Church in Portland, aged 20.
In Brunswick, on the 12th inst. Alfred Martin, Esq.
of Winthrop, aged 28.
In Cannan, Dr. Hans P. Hobbs.

MARINE JOURNAL.

PORT OF GARDINER.

Friday, Aug. 12.—Arrived, sch'rs Louisa, Kittfield, Essen; Pilot, Carter, Boston; sloop Carrier, Perkins, Gloucester.

Essen; Pilot, Carter, Boston; sloop Carrier, Perkins, Gloucester.

Sailed, sch'r Catharine, Mason, Boston,
Saturday, Aug. 13.—Arrived, sch'rs Osprey,
Weymouth, Salem; Liberty, Blanchard, New-Bedford;
Napoleon, Jewett, New-Haven; Albion, Battles, Plymouth; Palestine, Trask, Boston; sloops Hero, Gould,
Salem; Betsey, Freeman, Sandwich,
Sunday, Aug. 14.—Arrived, sch'rs Ann, Foster,
Salem; Catharine, Blanchard, Boston; John-Q-Adams,
Sloman, Boston; sloop Betsey, Orr, Boston.

Sailed, sch'r Worromontogus, Wait, New-Haven;
sloops St.-Mary, Cherbeck, Sandwich; Georgianna,
Haulen, New-Bedford; Alexander, Bennet, New-Bedford.

Bedford.

Monday, Aug. 15.—Arrived, sch'rs Eliza-Ann,
Moors, Boston; Brilliant, Blish, do.; Camden, Averel,
do.; Ann-Maria, Kinsman, Salem; Mary-&-Louisa,
Church, New-Bedford.

Sailed, sch'r Elizabeth, Wait, Boston.
Tuesday, Aug. 16.—Arrived, sloops Nancy, Harris, Ipswich; Rapid, Calif, Portland; Liberty, Perry, New-Bedford.

New-Bedford.

Sailed, sloops Eunice, Perry, Sandwich; Amelia, Perry, New-Bedford; Henrietta, Perry, New-Bedford; Relief, Russell, Ipswich; Charles, Atkins, Sandwich; Magnet, Perry, Falmouth; Nancy-Harvey, Phinney, Sandwich.

Western Company of the Company of th

Sandwich.

Wednesday, Aug. 17.—Sailed, sch'r Don-Quixote,
Caldweil, Salem; Louisa, Kittfield, Essex; sloops
Carrier, Perkins, Salem; Pilot, Carter, Boston; Pal-

Thursday, Aug. 18.—Sniled, sch'r Osprey, Wey-mouth, Salem; sloops Horo, Gould, Ipswich; Betsey, Freeman, Sandwich.

Good Chance for an Enter-

THE Subscriber having taken back the undivided half part of the NEW FULLING MILL, last year put in good order for dressing cloth by CORNELIUS LANE, now offers to lease the whole for three or five years, or to sell one half or the whole at a great bargain. He will take in pay Woollen and Cotton & Woollen Cloth which may be manufactured in this place to as good advantage as at any other in the union. As the subscriber is to leave this river for Florida, by the middle of September, application should be ion. As the subscriber is to leave this river for Particle, by the middle of September, application should be immediately made. The Mill has good new tools for dressing cloth, but no carding machines, has a very convenient chamber for manufacturing. There is about 30 acres good land, a good dwelling house and new barn. Should it not be disposed of by the above time it will be left for disposal with John Potter, Esq. of this town. Its location is three miles from the State House.

JOSEPH LADD.

Augusta, August 9, 1831.

33-tf

NOTICE.

HEREBY relinquish to my son Lepreleight Perry
Sawtell, of Corinna, Somerset county, Maine, his
time and grant him liberty to act and trade for himself and shall claim none of his earnings after this date.

SAMUEL SAWTELL.

Attest: MARY K. MADDOCKS,

CLIMENA GOVLD, SALMON G. SAWTELL. Corinna, June 27, 1831.

SHOE-MAKERS WANTED. WANTED immediately, by the subscriber, four Journeymen shaemakers, to whom good wages and constant employ will be given. None but temperate and genuine "working men" need apply. Also, wanted, two active young lads as apprentices.

BENJAMIN WEYMOUTH, 32

WHITE MARBLE GRAVE-STONES. WHITE MARBLE GRAVE-STONES.

A FEW pairs of superior white Marble GraveA Stones from the quarries at Dover, New York, are for sale and may be seen near the Bank in this village. The stones will be finished in any manner that may be desired, and such inscriptions put upon them, by an experienced workman, as any purchaser may wish. These are the first white marble stones ever offered for sale here and those persons who may wish to place at the graves of their friends, the most appropriate and durable stones, are invited to embrace this opportunity. The stones are a consignment from an extensive establishment and will be sold chean. an extensive establishment and will be sold cheap.

Gardiner, May 10, 1831.

FOR SALE.

HALF PEW No. 26, in the Methodist Meeting House will be sold at a reasonable discount to

any one who will apply soon to the owner.

A. SMALL. Gardiner, Aug. 18, 1831.

POETRY.

The following PSALM, written for the occasion by the Hon. John Q. Adams, was sung at the celebration in Quincy on the 4th July. I.

Sing to the Lord, a song of Praise,
Assemble, ye who love his name;
Let congregated millions raise
Triumphant Glory's loud acclaim.
From Earth's remotest regions come;
Come great your Maker and your King;
With harp, with timbrel and with drum,
His praise let Hill and valley sing.
II.

Your praise, the Lord will not disdain;
The humble soul is his delight;
Saints, on your couches swell the strain;
Break the dall stiftness of the night. Rejoice in glory—bid the storm,
Bid thunder's voice his praise expand;

And while your lips the chorus form Grasp for the fight, his vengeful brand. 111. Their graves, let foul oppressors find;
Bind all their scepter'd kings in chains,
Their peers with iron fetters bind.
Then, to the Lord shall praise ascend;

Then all mankind, with one accord. And Freedom's voice till time shall end, In pealing Authems-Praise the Lord.

MISCELLANY.

From the Watertown Freeman. PUBLIC MEETING.

At a meeting of the citizens of the county of Jefferson, held at the court house in the village of Watertown, on the 2d July 1831, convened for the purpose of taking into consideration the present state of Religion, and particularly what are called revivals or excitements; and to adopt such measures as may tend to the preservation of the peace, good order and harmony of community; Curtis G. Brooks, Esq. was called to the chair, and Russel Sherman appointed secretary.

J. C. Budd, Esq. opened the meeting with a very pertinent and eloquent address as to the views and objects of the

On motion, the following gentlemen were appointed a committee to draft resolutions expressive of the sense of the meeting: J. C. Budd, J. B. Byal, G. White, N. M. Woodruff, A. Hunt, and W Coffeen; and they withdrew.

In the absence of the committee to prepare resolutions, several gentlemen addressed the meeting; and most of their views were stated in decided but respectful terms of disapprobation of those modern fanatical revivals. T. C. Chittenden, Esq. in particular, with a candid exception, occupied the attention of the meeting for some time with his views of the unhappy effects of these excitements. He spoke, he said, from his own knowledge of facts, having witnessed their unhappy results.

The committee appointed to draft resolutions having returned, submitted the following, which were unanimously adopted. Whereas this public meeting has been cal-

led for the purpose of expressing an opinion relative to modern Revivals of Religion, as they have been popularly denominated, which, are now raging to a greater or less extent in different parts of our county; therefore,

Resolved, that we do most conscientiously approbate pure and undefiled religion, and sincerely desire the extension of its influence in the hearts and lives of all mankind; and we will use all reasonable exertions to extend-" peace on earth and good will to men."

Resolved, that we consider the popular excitement of the human passions now prevalent throughout the country, and which are dignified by the name of Revivals of Religion, as whirlwinds of moral desolation in a community otherwise sober and peaceful-that they make mankind the slaves of fear-invading the sacred sanctuary of domestic happiness, pro ducing contention and bitterness- teaching wives and children to despise the opinions and authority of their husbands and fathers--causing neglect in the common business and duties of life, and disgracing the holy religion of the Gospel of Christ, which teaches us to 'do unto others, as we would that they should do unto us.

Resolved, that we would wish to set examples of candor, temperance and charity we most earnestly recommend that our fellow citizens should not countenance these mad revivals of confusion, which have been the cause of much sorrow and frequent insanity by their presence—that this fire of fanaticism may burn out for want of firel.

Resolved, That the dogmas of the Revivalists, that Reason must be surrendered in all discussions of Religion; and that an implicit belief in mysteries as an unerring criterion of faith, is prostrating the noblest attributes of man, and merits the decided reprehension of all friends to civil and religious liberty.

Resolved, That there be a standing Committee of six to call future meetings on this subject, whenever they may think

proper. On motion, the following persons were appointed: Joseph C. Budd, J. B. Rvall, George White, N. Woodruff, Alvin Hunt,

and Wm. Coffeen. On motion, Joseph Goodale, Alvin Hunt, and John Clark, were appointed a committee to draft an address to the citizens of this county on the subject of

these excitements. Resolved, that the proceedings of this meeting be signed by the chairman and secretary, and published in all the newspapers in this county.

CURTIS G. BROOKS, Ch'n. RUSSEL SHERMAN, Sec'y.

From the N. Y. Courier & Enquirer.

OUTRAGE. — Dr. Jasper C. Foster of this city, has called and apprised us of an outrage committed upon Mrs. Foster in the

State of Connecticut, which is disgraceful to the age in which we live, and a direct violation of the liberties of our citizens, secured by the Constitution of the United

It appears that Mrs. Foster left this city on Saturday afternoon the 9th inst. in the steamboat victory, on a visit to her father Dr. Sweet of Lebanon, Connecticut. After a boisterous passage, she arrived at East Haddam on Sunday morning, sick and exhausted from sea-sickness, but immediately took the stage connected with the steam boat line, to go to her father's, about twenty miles distant. When within a short distance of her father's house, one "Deacon ELIPHALET HUNTINGTON" came out of the "meeting-house" in Lebanon, stopped the stage, and arrested Mrs. FOSTER for violating the laws of the State by travelling on the Sabbath !! Mrs. Foster begged that she might be permitted to send to her father, to apprize him of her situation, which was inhumanly refused, and she placed in the custody of "Constable BILLEY WORTTLES" and not permitted to go or send to her father-who lives almost within sight of the church-until after sundown, and then on a pledge to pay the fine imposed on the following day !!! We have not language at command, to express the indignation we feel at this disgraceful outrage upon the liberty of a helpless and respectable female. Were it our case, we would consider even his worthless life, a poor reparation for his conduct; and the magistrates and officers of justice who combined with him in perpetrating the outrage, should be hunted from the coun-They do not deserve even protection from our laws, much less to be the administrators of those laws. If there be a law in Connecticut, sanctioning this outrage upon the liberty of a citizen, it is a gross violation of the Constitution of the United States; and as Dr. Foster is a citizen of this state, the matter can immediately be brought before the Supreme Court of the United States. Such a suit would be considered for the benefit of the people and the means for conducting it, would be cheerfully raised by hundreds in this city, who are the friends of the Constitution and the people.

From the "Mother's Book" a Work now in Press by Mrs. CHILD.

POLITENESS IN CHILDREN.

In politeness as in many other things connected with the formation of character people in general begin outside, when they should begin inside; instead of beginning with the heart, and trusting that to form manners, they begin with the manners, and trust the heart to change influences. The golden rule contains the very life and soul of politeness .-- Children may be taught to make a graceful courtesy or a gentlemanly bow-but unless they have likewise been taught to abhor what was selfish, and always prefer another's comfort and pleasure to their own, their politeness will be entirely artificial, and used only when it is their interest to use it. On the other hand, a truly benevolent kindhearted person, will always be distinguished for what is called 'native politeness,' though entirely ignorant of the conventional forms of society.

I by no means think graceful manners of small importance. They are the outward form of refinement in the mind, and good affections in the heart; and as such must be lovely. But when the form exists without the vital principle within, it is as cold and lifeless as flowers carved in

Politeness either of feeling or of manner, can never be taught by maxims .--Every day influence, so unceremoniously exerted, is all important in forming the character of children, and in nothing more important than in their manners. If you are habitually polite, they will become so, by the mere force of imitation, without any pecific direction on the subject. Your manners at home should always be such as you wish your family to have in company. Politeness will then be natural to them; they will possess it without thinking about it. But when certain outward observances are urged in words as important only because they make us pleasing, they assume an undue importance, and the unworthiness of the motive fosters selfish-Besides, if our own manners are not habitually consistent with the rules we give, they will be of little avail they will. in all probability, be misunderstood, and will certainly be forgotten. I at this moment recollect an anecdote, which plainly shews that politeness cannot be shuffled out at a moment's warning, like a garment long out of use. A worthy but somewhat vulgar-woman, residing in a secluded village expected a visit from strangers of some distinction. On the spur of the occasion, she called her children together and said, "After I have dressed you up, you must sit very still, till the company comes; and then you must be sure to get up and make your bows and courtesies; and you must mind and say 'Yes Ma'am, and 'No ma'am'-'Yes, sir,' and 'No, sir, I thank you.' The visitors arrived-and the children seated together like 'four and twenty little dogs all in a row,' up rose at once, bobbed their bows and cour tesies, and jabbered over 'Yes, ma'am, No, ma'am, Yes sir, No sir, I thank you.

There-mother, we've done it !' ECONOMY.

"How," said I to my wife, "have you negotiated the exchange of your square piano-forte for a cabinet!" "That," she replied, "proved an attempt at imposition I could not submit to. Really if we did not proceed with some regard to economy, we might be ruined in a day. They offered to make the exchange for 30 guin-

eas; that is to say, charging 60 guineas for their own, and allowing 30 for ourswhich cost 40 only five months agothereby fixing on us a loss of ten? That would have been absurd. Now I'll tell you how I have contrived. I have bargained to take theirs outright at 55, a saving you see of five guineas (here I have done it on paper); and as it would be positively throwing one's money into the sea to sell for 30 guineas an instrument for which we have so lately paid 40, I have made it a present to cousin Charlotte-oh, by the by, love, I have saved two shillings in the transport; to have sent it down to Cornwall by the carrier would have cost two pounds. Now I have bargained for £I 18s by the steamer. It is but two shillings I admit, but remember the proverb 'take care of the pence and the pounds'-you know the rest." My wife is economical on a grand scale in all her proceedings. To avoid the expense of wear and tear of harness, or of injury to the coachman's livery of a rainy day, she will hire a hackney coach to carry her to a cheap shop in the city, where she can purchase as much tape and bobbin for eight shillings as would cost nine in Oxford street-"and a shilling saved my love!" Not many mornings ago I found her cutting up a gown she had worn but once, to make a frock for our little Anna. Her reason for this was convincing; "It would be madness to lay out money for stuff for a child's frock, when it might be saved by using anything one might happen to have in the house. And when I asked her why she had sent a white India shawl (which I had given her but a few days before) to be dyed black, her reply was, that "it might soon want cleaning and that these were not times to throw even five shillings away." The next morning Tom came to me with "Please, pa, will you send ma ten shillings for the dyer." I bought a pony for the use of the two children. My wife on a strict examination of the livery stable keeper, discovered that the keeping one pony was twelve shillings a week but that he would contract to keep two at a guinea. -Here was so obvious a source of economy that I should have been a churl to refuse to allow each of the children its own pony to ride. I have no objection to decent economies in the larder or the cellar, Heaven forbid waste! but I have not yet (spite of all my wife's arguments) been able to appreciate as fully as it may deserve the economy of bestowing on a stale mutton-chop a bottle of expensive sauce in order to render it eatable; nor can I understand that I am a gainer by her giving to the cook, for some culinary purpose, a bottle of very fine old cherry, worth seven shillings, "in preference to fooling away one's money for what one has in the house; that is to say, in preference to purchasing, at the nearest wine vaults, for half a crown, a commodity which would answer the purpose every way as well .-Upon annually making up my accounts, I find that my expenses increase in direct proportion with my dear Mary's economies; so that unless she should commit some notable extravagance, or submit to a prudential degree of carelessness in the management of our affairs, I must expect to be ruined by economy .- New Monthly Magazine.

A DISTINCTION WITHOUT A DIFFER-ENCE .- Whenever a late distinguished Admiral (whose parsimonious habits afforded subject for merriment affoat) happened to be employed as Port Admiral, a portion of the flagship's crew was daily despatched with the dawn to milk the cows. "start the pigs," and stuff the turkeys .-The bravest on board were converted in-It happened once that to cowherds, &c. an Irish waister had been personally directed by the Admiral to enforce his commands that no person whatever should walk upon the grass, and that nothing but cows should be seen upon the lawn. A lady in full feather approached the sentinel on the sward; -"Keep aff there," cried Pat, "keep aff" "Pray, exclaimed the mortified dame, 'do you know who I am?' "Saurrah-know!" rejoined Pat. "Not know me, Sir?" "The divel a know."-Not the Admiral's wife, Sir?" "Not I-All I know is you are not the Admiral's cows?"--Metropolitan Magazine.

SCRIPTURE EXPOSITION. Luke xiii. 43 .- "And Jesus said unto him Verily, I say unto thee, To-day shall thou be

me in Paradise." In commenting on the request of the thief-Lord, remember me when thou comest into thy Kingdom." Kenrick in his Expositions, says:--"By this language it appears that this Jew believed Jesus to be the Messiah; and as all the Jews, not excepting the disciples of Jesus, even to the very close of his ministry, regarded the Messiah as a temporal deliverer, this man must have entertained the same opinion with the rest of his countrymen. By Christ's coming into or to his Kingdom, he must mean his obtaining that temporal authority with which it was supposed to be the intention of Providence to invest him. By desiring to be remembered at that time. would appear as if he thought God would immediately interpose to deliver him from the hands of his enemies, and to bestow upon him this authority: for it can hardly be supposed that he believed that Christ, after being put to death, would rise to life again: an event which was not looked for even by the apostles." Our Saviour in his reply seems to have intended to cut short this hope and to assure him that there was no possibility of his escaping death, and going with him to the invisible world. It is certain Jesus did not use the word paradise in the sense the heathens attached to it. Some critics consider that by paradise he meant the same as hades.

Christian Preacher.

APPRENTICE WANTED. AN honest and capable young man is wanted as an apprentice to the Printing Business. Inquire at this Office. NOTICE.

NOTICE.

THE subscriber hereby gives notice that he has taken the Fulling Mill and Carding Machine in Unity owned by Col. James Conner, of Gardiner, formerly occupied by Mr. Morse, and intends to carry on the business of CARDING WOOL and DRESSING CLOTH in its various branches and is ready to ac-commodate all those who may be pleased to favor him commodate all those who may be pleased to favor him with their custom in the above business. His terms will be as liberal as at any Mills in the vicinity; and all favors gratefully acknowledged.

@G-HATS constantly for sale.

Cash paid for Woo and Wool-skins at the Mill.

Unity, May 5, 1831.

3m

LOST -

ON Saturday last, between A. Seiders' shop in Gardiner, and Wim. Stevens' store in Pittston, or in John Stevens' boom in Pittston, a Calf-skin POCK-ET BOOK, containing between \$5 and \$10 in cash, several small notes and one or two written agreements, which are of no use to any one but the owner. The finder will be liberally rewarded by leaving said Pocket Book with its contents at A. Seiders' shop in Gardiner.

JOSEPH PATTEE, Jr.

Gardiner, August 1. 1831. Gardiner, August 1, 1831.

WHITE MARBLE GRAVE-STONES. A FEW pairs of superior white Marble Grave-Stones from the quarries at Dover, New York, are for sale and may be seen near the Bank in this village. The stones will be finished in any manner that may be desired, and such inscriptions put upon them, by an experienced workman, as any purchaser may wish. Those are the first white marble stones may wish. These are the first white marble stones ever offered for sale here and those persons who may wish to place at the graves of their friends, the most appropriate and durable stones, are invited to embrace this opportunity. The stones are a consignment from an extensive establishment and will be sold cheap.

Gardiner, May 10, 1831. 19

To the Honorable HENRY W. FULLER, Judge of

the Court of Probate within and for the County of KennebecTHE petition and representation of Nancy Jackson THE petrtion and representation of Nancy Jackson Guardian of Margaret Jackson, Joseph Jackson William Jackson, and Louisa Jackson, Minors of Pittston, in the county of Kennebec, respectfully shews, that the personal Estate of said Minors, which has come into the hands and possession of the said Guardian is not sufficient to pay the just debts and demands against said Minors by the stan of three hundred sixty-seven dollars. That the said Guardian therefore makes amplication to this Court and prays your Honor, that application to this Court and prays your Honor, that sie may be auth-rized and empowered, agreeably to Law, to sell and pass deeds to convey so much of the real Estate of said Minors as will be necessary to satisfy the demands now against said Minors, together with one hundred Dollars for accruing expenses, with incidental charges. All which is respectfully submit-ted. NANCY JACKSON, Guardian.

COUNTY OF KENNEREC SS. -At a Court of Pro-bate held in Augusta on the last Tuesday in July,

1831: On the petition aforesaid, Ordered, that notice be given by publishing a copy of said petition, with this order thereon, three weeks successively in the Christian Intelligencer, a news-paper printed in Gardiner, that all persons interested may attend on the second Tuesday of September next at the Court of Probate then to be holden in Augusta, and shew cause (if any) why the prayer of said petition should not be granted

ne prayer of said pention should notice to be given before said Court.

H. W. FULLER, Judge.

Attest: W. Emmons, Register.

true copy of the petition and order thereon. A true copy of the petition and ord Attest: W. Emmons, Register.

To the Honorable JEREMIAH BAILEY, Esq. Judge of Probate within and for the County of Lincoln:

RESPECTFULLY represents RUTH SMALL,
Administratrix on the estate of Taylor Small, 2d, late of Bowdoin, in said County, deceased, That the Personal Estate of the said deceased is not sufficient the sum of seven hundred and fifty dollars to answer the just debts which he owed: she therefore prays that she may be empowered and licensed to sell so much of the Real Estate of the said deceased as may be sufficient to raise the said sum with incidental charges.

RUTH SMALL.

INCOLN, SS .- At a Probate Court held at Tops-

LINCOLN, ss.—At a Probate Court held at Topsham, within and for the County of Lincoln, on the fifteenth day of February, A. D. 1831.

On the foregoing petition, Ordered, That the said petitioner give notice to all persons interested in said estate, to appear at a Court of Probate, to be holden at Topsham on Monday next preceding the fourth Tuesday of Angust next, by causing a copy of said Petition, with this order to be published three weeks successively previous to said Court in the Christian Intelligences.

J. BAILEY, Judge of Probate. Copy Attest, JOHN H. SHEFFARD, Register.

PEASE'S SMUT MACHINE.

THE subscriber having been constituted sole agent for the State of Maine, for the sale of Dan Pease's PATENT SMUT MACHINE, and the right of ising the same; hereby offers for sale rights for using the said Machine, for counties, towns or single ma chines, on liberal terms. These Machines having been many years and received the entire approbation who have ever used them, need no other recommendation than the universal approbation which they have always received upon trial

Applications made to the subscriber at Gardiner,

Maine, by mail or otherwise, will receive prompt tention.

ZEBULON SARGENT. Gardiner, April 27, 1831.

The attention of the public is invited to the follow-

ng certificate.
The undersigned hereby certify, that they have used one of Pease's Patent Smut Machines, for three years,-that they consider it the best Machine for cleansing grain, now in use. It not only cleanse the grain from all smut, dust and chaff, but also separates it from all foreign seeds. The Machine is one of simple construction, and, judging from the one we have in use, of durability,—and we cheerfully recommend it to the attention and patronage of the public.

JAMES N. COOPER,

ALEX'R COOPER.

Pittston, May 19, 1831. THE CHRISTIAN PREACHER,

AND

UNIVERSALIST REGISTER,

S a Monthly publication of Original Sermons, by living Universalist inisters. The design of the work is to spread before the public the best pulpit productions of clergymen in this denomination, with a view to correct the misrepresentations which are abroad concerning our sentiments, and to promote cause of a rational faith and of practical godliness.

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mmencing in January, 1831.

G-Orders for the work should be addressed (post oaid) to WILLIAM A. DREW, Augusta, Mc. who will be very thankful for any favors our Universalist brethren may grant him towards extending its circu
fion. Feb. 8, 1831.

SUMMER ARRANGEMENT THE Steam Boat WATERVILLE, Capt. Bryant, will run on the Kennebec as follows: Leaves Bath for Augusta Sunday P. M. Monday runs down and up the River; Tuesday "down;

Wednesday runs up;
Thursday down and up;
Friday down and up; Thursday Saturday " down WANTED,

A GIRL to do the work in a family. Inquire at

1000 BUSHELS FLAX SEED, for which a fair price will be given.

BENJ. SHAW.

Gardiner, July 6, 1831.

PRINTING Of all kinds executed with neatness at this Office New-England Magazine

the first number of a perio NEW-ENGLAND MAGAZINE, monthly and published on the first day of the Price FIVE DOLLARS.

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We make no promises of improvement; but tertain hopes, that as the New-England Magazin increase in age, it may go on "from strength," till it shall attain a vigorous man Gentiemen of education and talent, whose no do not feel at liberty to make public, some walready enjoined the voluntary approbation of lie in its fullest finition, have engaged to become the contributors. On the fulfilment of these engagements where the contributors and the strength of the contributors. place the most perfect reliance, and such fu enable us to select for future numbers, from a more copious supply of materials. Contribut original papers are solicited—not gratuitous we inted to pay for those which we publish, course, while we open our hand to receive, of terms, we shall feel no hesitation in rejecting w more copious supply of materials. Contribu

terms, we shall been no healtation in rejecting whaters we may deem unsuitable to our purpose.

In the second department of the Magazine, entitle Monthly Record, there will be found, besides coping notices of recent publications, political and statistic notices, believed to be worthy of preservation, an holices, believed to be worthly of preservation, a ful for reference in a form more convenient than a common newspaper. A selection of interestin which it is not convenient to arrange under desc heads, are thrown promiscuously together, u general title of Miscentines. These articles are rived, mainly, from the newspaper's and other journ sources, which, being open to all, are not often ted, nor always known. If any credit be due to portion of the Magazine, and it is believed that it not be thought useless by readers in general, it among no more than the praise which industry may always the property of the paying been a gatherer of symmetric for the property of claim for having been a gatherer of scraps and ments, and placing them where they may be found called for. The Literary Notices are prepare pressly for this work, and are intended to affi glance at our current national literature, without suming the form of elaborate criticism, or aiming the authoritative dignity of a quarterly review.

The work may be seen, at the bookstore.

Agents, where subscriptions will be received.

Boston, July, 1831.

Subscriptions received by P. SHELDON, Gardiner

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CONTENTS OF NO. 1.

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ted States; New-Hampshire; Massachusetts; Comected States; New-York; Georgia. Literary Notices Worcester's Comprehensive Pronouncing Dictionary; Lectures before the Convention of Teachers, in Augst, 1830; Mr. Withington's Election Sermon; Mr. Wilard's Address to the Worcester Bar; the Triumples of Faith a Property Mr. Workbare's Legent Mr. Faith, a Poem; Mr. Washburn's Lecture before the Worcester Lyceum; Mr. Allen's Address to the flampshire Agricultural Society; the Dutchman's Firesit; Mr. Bigelow's Travels in Malta and Sicity; America Commun Place Face of Poems. Micelegies Wickey Common Place Book of Poetry. Miscellanies. Mid-gan; Fosil Bones; In lian Relies; Madder and Bailly Domestic Silk; Ordinations; Installations; &c.; Olin-ary Notices; Literary Letelligence.

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by the testimony of profane historians, who have bone witness to some of the most leading and important and 4. The history of the Delage, supported by well-

established facts, and the concurrent testimony of the most ancient nations. 5. The destruction of Sodom and the cities of in plain proved by the acknowledgment of early writen

plain proved by the acknowledgment of early wmon, and by evidences still remaining on the spot.

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overthrown without destroying their history.

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Subscriptions received at the office of the Chris tian Intelligencer, Gardiner. Providence, R. I. July 20, 1831.

REACTION WHEEL-AGAIN! THE public attention is solicited to the follow notice of Turner's Reaction Wheel, extra from the May Number of the "Journal of the Fran-Institute," edited by Dr Thomas P. Jones, late su

intendent of the Patent Office. Dr. Jones' opinion the subject of patents will be deemed conclusive by 23. For an improvement in the Reaction Williams. John Turner, Augusta, Kennebec county, Maine, Jan

John Turner, Augusta, Kennebec county, and 18
"This patent is taken for an arrangement which sessentially the same with that claimed by Calvin Wisg the specification of whose patent was given in or February number, page 86. In the present specification the whole is imperfectly described; the pat which Mr. Wing calls the lighter is here mentioned, and ware told that "this mode of relieving the wheel for the weight of the incumbent column of water, is who the weight of the incumbent column of water, is what is specially claimed as my invention."

June 22.

CHRISTIAN INTELLIGENCER.

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